

# TLS

## THE TIMES LITERARY SUPPLEMENT

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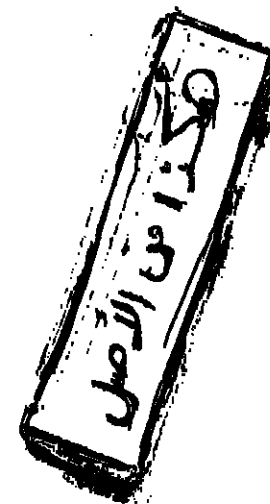


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# Hard travelling

By David Martin

**E. B. TRIGG:**  
*Gypsy Demons and Divinities*  
The magical and supernatural practices of the gypsies  
238pp. Sheldon. £4.95.  
**F. BLITZSCH (Editor):**  
*Gypsies, Tinklers and Other Travelers*  
299pp. Academic Press. £5.80.  
**BARBARA ADAMS, JUDITH OKELY, DAVID MORGAN AND DAVID SMITH:**  
*Gypsies and Government Policy in England*  
328pp. Heinemann. £8.50.  
**ANNE SUTHERLAND:**  
*Gypsies*  
The hidden Americans  
330pp. Methuen. £6.90.

In the modern world gypsies are the people in between. They move about the frontiers of our society without achieving the recognition accorded a minority. They are identified by a combination of appearance and way of life; they identify themselves by a combination of way of life and genetic continuity. This notion of genetic continuity is perhaps more a metaphor of the separate existence than a strict criterion of true Romy blood. "Way of life" is more directly tangible than "blood" and refers with varying degrees of emphasis to self-employment, language, dress, concepts and rituals of purity and defilement, as well as to ideologies of travelling and ethnic distance.

Gypsy life represents the true and original counter-culture. Gypsies stay outside the conventional division of labour but live off it; they are or have been craftsmen and musicians and itinerant workers on the land; they squat where they may till the law moves them on. They pioneered the Kammandu in reverse, armed with stringed instruments, and their gipsies. The foreign societies which received and repelled them classified their bodies and their ways as dirty and dangerous. They in turn regarded the host society as dirty and dangerous. They reject bureaucratic organization and any political unity beyond the web of family and kin. They exemplify the personalized society parallel to the structures of the alien and alienating world.

Gypsies are often between one job and another, and one place and another. They shift in accordance with localized and sometimes international seasonal economic demands. The "travelers" are to grind your knives, to help with the fruit and potato picking, and to scavenge your scrap heap. They collect, dispose and sell unconsolidated refuse. The modern economy can't afford to ignore the seasonal labour during in and out along the economic margins: casual entertainers, hawkers, pruners, fortune-tellers, rag collectors. A gypsy occupation depends for viability on the poor supply of other labour and other means of production. Gypsies did agricultural work when the farm labourers migrated in the late-nineteenth century and now they cease to do such work with the mechanization of farming. Sometimes the gypsy family or company travels a circuit; at other times the movement is erratic. Travelling may be perpetual, occasional, seasonal or occasional; it may be far and wide or just local. It depends on the stage, the weather, the need for a change, the employment opportunities and the local authorities.

In the past the travelling community was just as interrelated and tight-knit as settled and those who have responded to economic opportunity and political compulsion. Gypsies might be pushed from one travelling and a little petty theft to taking on the predatory habits of rural gentlemen of the past. Governments and lords might utilize them as mercenaries, soldiers, spies and assassins, and these were not exactly avocations which improved their status, especially if they acted as spies. More positively, gypsies were rural musicians, horse traders and rural workers: the devil and the horse became sacred icons. Even when they

settled, as they often did in eastern Europe, they tended to group themselves in ghettos, and gypsy quarters.

In the remote past the gypsy migrations can be seen as last remnants of the *Völkerwanderung* penetrating European society by guile and cunning rather than by force. Just before the first millennium AD the proto-gypsies may have been a despised caste in northern India, practising a group of despised occupations proper to that caste. Gradually they made their way through Persia and Syria until they arrived in central Europe. Once confronted by Christian civilization they described themselves as penitents exiled from "Little Egypt". This ensured that the "Egyptians" or gypsies were well received up to the point where they showed a greater disposition to theft than to piety. Thereafter they were periodically expelled, most notably from Spain in 1492, or declined, or forcibly settled and assimilated by enlightened despots like Maria Theresa and Joseph II. The nineteenth century occasionally romanticized them: Matthew Arnold wrote *The Scholar Gypsy* and Franz Liszt a somewhat fanciful study, *The Gypsies and their Music* in Hungary (1839). Since then they have faced the problems of living off American welfare, preventing their deterioration at the hands of well-intentioned British and Swedish legislators, avoiding the persecution and disintegration offered by communist officials or the straightforward elimination offered by Nazi Germany. The sufferings of gypsies under Nazism were comparable to those of Jews: nearly half a million perished.

A group with such a history and such an economic and social role must live by evasion and techniques for restricting contact. This means that it is singularly difficult to obtain accurate information since gypsies put on shows for the benefit of gorgios (non-gypsies), such as a "coronation", and hawk romantic stories to whomsoever is willing to pay for them. E. B. Trigg's work in his preface to *Gypsy Demons and Divinities*, comments that gypsy society is more difficult to penetrate than Molochian society. Few gorgios have the time and energy to make real friends of Roma. Their "part" cannot understand the limited, highly specific roles of these gorgios with whom they are most likely to have contact. The worker who dispenses social work, the policeman who moves them on, such restricted contact means that gypsies are conceived and in turn conceive others in terms of pure stereotypes. The "travelers" are sure relationships based on cardboard cut-outs, framed in distortions, imaginings and fears. The intermittent stranger who is half mendicant and maybe half trickster, doomed to be moved on and prosecuted for nomadism, is likely to be seen through dark negatives and reinforced spirals. "Dirt", says Murry Douglas, "is matter out of place". Gypsies are people out of place. This is one reason why they are "dirty" when seen through gorgio spectacles. Concepts of dirt dig a deep trench between gorgio and Roma. To the pure, the gorgio or Roma, all things other are impure.

The stereotype is worth exploring since it is astonishingly uniform. Recent points are dirt and danger. Gypsies have powers, "arts" in the sense that Prospero had arts, and they can blast or bless. If you don't treat them carefully and pay them over the odds they will blast you. They are rather inclined to find among themselves; and they create a mess wherever they go. The good ones, the true Roma, have surnames like Smith and Christian names like Liberty, Sophia, Wisdom or Abraham. They are not cruel and do not pay them or buy from them. They will be like the Pied Piper and transport your children away. "My mother said I never should play with the gypsies in the wood. They have dragons and evil spirits and things. Something ought to be done for them—by somebody else somewhere else. They ought to be

prevented from ruining amenities, especially when they are in London. They are dirty and they are dangerous. They are a kind of rural primitive like the Irish tinkers, but with a vaguely oriental look on their cracked parchment faces. They are nature's untrustworthy children, meriting inclusion in the class of pejoratives: Little Arab, Little Turk, Little Tinker, Little Turtur, Little Gypsy. Significantly the pejoratives all apply to dirty and disreputable children.

Gypsies and Jews: the comparison is obvious. Both have shared the same fate, which suggests that the pressures of group integrity and of identity are more important than the supposed theological factors. Both share an ambivalence towards their identity, compounding superiority with inferiority. Both have been exploited and can be exploited in return. Both are heavily protected by ideologies of defilement: "not kosher", *marime*, *ladj*. But the one is urban and literate and the other rural and reared in pragmatic necessities. Scholar-Gypsy is an oxymoron and Scholar-Jew a natural conjunction. The Jewish religion is pure and monotheistic whereas gypsies have slept under whatever material tent has been available. Rom religion is syncretic, magical and peopled by spirits. Indeed, whereas the Jews have usually repudiated magic in favour of religion, the gypsies have helped to insinuate magic and superstition into the layers of folk Christianity. They may even have been partly responsible for the increase in witchcraft in the fifteenth and sixteenth centuries. Early commentators even declared gypsies heretic of religion. Dr Trigg writes of G. Leland: "the real gypsy has, unlike all other men, no religion, no tie to a spiritual world", and "gypsies have been the purveyors of witchcraft. Certainly there seems to be little religious feeling among them as distinct from practices relating to control of spirits and defilement."

Yet the myth of the irreligious gypsy is largely undermined by Dr Trigg's compilation. One says "compilation" because the book brings together material from many diverse contexts and has therefore to be conjectured. It gives a convincing account of a mélange of cults of the dead and the vampire, taboos governing incest, mourning and sexuality, primitive recipes, charms, cures and philters. His picture shows a religion of ritual without liturgy which contains an iconography without icons. The gypsy is a figure who exhibits formal attributes from which all historical content has been drained. The goddess Bibi, for example, causes disease but will desist from harm on receipt of a votive offering. The bear and the horse, both important for gypsy life, almost have the status of sacred totems; the horse (and horseshoe and bridle) can bring good fortune to its owner and deter vampires and ghosts. Fire too is a power for good.

*Marime, magerdo, marame, mokod*: taboo. Gypsies, great to day, throw a net of interlocking taboos over the body social, which constricts, regulates and protects. A pubertal woman is always potentially taboo and is actually so after menstruation, childbirth and intercourse. Even objects in contact with her body—skirta, pots, or liquid—may catch the contagion of her impurity. Water is easily susceptible to contagion and vessels have to be preserved for specific functions. Washing and eating are to be totally separated and both carry heavy loads of meaning in relation to taboo. The conditions of commensality must be favourable: the kitchen must be pure and the company ritually correct. Death is profoundly *mokod*.

Sensitive and fascinating accounts of this complex of taboos of purity and defilement are given by Carol Miller and Aparna Rao in their respective analyses of American and Albanian gypsy beliefs contributed to the symposium edited by Farnham Relifsch, *Gypsies, Tinkers and Other Travelers*. This book contains further comparative material on gypsies (or tinkers) in Scotland, Ireland, England, Spain, Czechoslovakia and Norway. Carol Miller's pioneering contribution, perhaps deserves quotation because it effectively



A mid-fifteenth-century bronze Wild Man from South Germany now in the Cleveland Museum of Art. The Wild Man figure is a muscular, hairy, and somewhat grotesque figure, often found in medieval art. This particular sculpture is a reproduction of a work by William D. Wixom, 1849, Cleveland Museum of Art, distributed by the Kent State University Press. Paperback, \$14.95, the catalogue of an exhibition of 236 sculptures in bronze held at the Cleveland Museum of Art.

describes the role of taboo in ensuring both dissociation from the outside world and social control.

The urban world is pervasively *marime*, filled with items and surfaces that are subject to use and re-use by careless gale, polluted, diseased and therefore dangerous. A working man washes his face and hands whenever he feels his luck leaving him during the day; he washes again on returning from work. His children are normally allowed to play with children who are even less likely to be allowed to bring a *gaje* child into their home. . . . Ritual separation of the sexes, upper from lower, inner from outer, male from female has a primary function in the control of sexual behaviour. Improper sexual contacts spread shame and defilement through the group.

Gypsy legends express the inferiority and superiority of their race and provide a charter for the group rather than the out-group reference of their morality. The inner contradiction of gypsy awareness is perhaps nicely illustrated by the juxtaposition of one legend which says gypsies are the Holy Family still wandering about beyond Egypt and another legend saying they are condemned to wander because they refused to give the Holy Family refuge in Egypt. In another story the Magi were gypsies and required proper pecuniary rewards before they could be induced to prophesy concerning the Holy Child. Yet another tale tells how a gypsy tried to rescue Jesus from the Cross, but only managed to steal one of the nails, for which act of mercy gypsies were thereafter granted dispensation to steal. In some stories of the Creation the true Rom is created superior and perfect after the rest of the divine work has been completed. Taken together the legends convey very precisely the role and ambivalent self-understanding of the gypsy.

Other articles in the Relifsch symposium, and in *Gypsies and Government Policy in England* by Barbara Adams, Judith Okely, David Morgan and David Smith, are primarily concerned with the contemporary fate of gypsies. So too, in *Way of Life*, is Anne Sutherland's *Gypsies: The Hidden Americans*. It is in the treatment of the modern gypsy that profound ethical and sociological problems arise. It seems worthwhile to survey the basic approaches adopted in the United States, Britain and

Czechoslovakia to see the types of gains, losses and possibilities associated with each. They provide case-studies of the strategies whereby modern bureaucratic "rationality" lays iron hands or kid gloves on the first counter-culture of the Western world.

The American case, so excellently described by Anne Sutherland, turns importantly on the relation of gypsies to welfare. In the course of an expert and detailed analysis of internal gypsy organization as well as of concepts of defilement she points out that travellers move about in a loose but highly cooperative association, the *kumpani*, and that they go on the road not only for economic reasons but because movement is built into their system of law, social control, morality and religious beliefs. They may travel for the death feast, to escape the *mudo*, the spirit of the dead. They may wish to avoid a conflict with other gypsies or with landlords or school authorities; or else on receipt of a votive offering. Though it is immoral to live off betrayal or cheat another Rom it is equally thoroughly proper to live off welfare. It is the job of a woman to obtain welfare and keep other workers away from her husband. It is an occupation requiring the same skills as does fortune-telling. Most Rom do not accept the Weberian notion that bureaucracy works impartially. The welfare cheque depends on flattery, pressure and direct contact, particularly where the rules are so complex as to imply various lines of action and where required documentation is not available. A Rom may even aspire to live by welfare as a vocation. Because welfare case loads are sometimes split between several eligibility workers it has become easy to collect cheques in several different counties. The greater the impersonality and division of labour the more the opportunity for fraud and for living off welfare well as work. Alongside this addition to American culture goes further adaptation whereby a man can arise in the *kumpani* who bears a faint resemblance to the more direct manipulative relationship with police as well as with welfare authorities. Thus Big George Adam effectively monopolized fortune telling establishments in southern California. It brought him considerable wealth, just as the manipulation of welfare also brought very modest prosperity to gypsies in general. Of course the problem here relates less to the disintegration of gypsy society—which Miss Sutherland does not foresee—than to the

fact that living off the gipsy in any feasible manner is part of the gipsy way of life.

The British situation is currently governed by the Caravan Sites Act of 1968. This Act arose from the increasing difficulties facing gypsies who might want to settle, and from the steady decrease in the number of stopping-places available to those still on the road. It stipulated that local authorities were to set up caravan sites for gypsies. Current evidence shows that these sites are well used and meet a real need among certain types of gypsies. They provide amenities, a base, an opportunity for education and for consultation with wardens and managing officers. Nevertheless, scrap-breaking is not allowed, which means it must occur on unauthorized sites elsewhere. Some types of travellers, such as Irish and non-locals, are rarely selected for sites, and even those who are selected often experience the loss of a wider kin-network. Beyond that many gypsies do not want such complicated provision as exists on the sites, but would prefer to travel. These gypsies only need sites with minimal provision—water, electricity, a generally slow rate of provision and some of those authorities which have made them available have also applied for "designation", i.e. for the use of increased powers to prevent illegal camping.

In short the Act has failed in so far as widespread harassment remains and the gypsies mostly continue to be committed to travelling as opposed to assimilation. They are being pushed towards relatively rural areas where lack of work opportunities makes their most dependent. Moreover, the Swedish experience suggests that assimilation leads to cultural disintegration and loss of self-respect. The authors of *Gypsies and Government Policy in England* suggest that every borough or county should at least one area where gypsies may stop. Travellers should have some say in the design of sites and there should be opportunity for the usual activities, including scrap-breaking. Above all, the provision of official sites which should be speeded up, needs to be just one of several alternatives. Basically the problem relates to a distinct cultural pattern, rejecting centralization, rejecting assimilation and rejecting jobs counter to the ideology of self-employment or occasional employment. This means that education needs to be flexible, imparting the formal skills of settled society without undermining the all-round pragmatic skills of the travelling community.

Assimilation means disintegration. This may be the best experience, as it already has been the Swedish and Czechoslovakian experience. At the same time, of course, the travellers must not become dependent on welfare. Czechoslovakian legislation as described by D. E. Guy in the Relifsch

symposium illustrates exactly the dimensions of the problem. After the war many gypsies were excited by the advent of communism and by new employment opportunities in North Moravia and North Bohemia. So they left their isolated settlements in Slovakia. The government therefore devised a system of transfer and dispersal, which in practice meant that many gypsies were prevented from going where they desired, and were expelled and returned home.

Later, in 1958, a campaign was launched to assimilate gypsies which required maximum dispersal and control of population movement. Gypsies could only have employment where they were registered and if they moved were liable to imprisonment as parasites. In practice local authorities preferred to ignore them rather than be bothered by supervision. Further attempts at planned dispersal and transfer ground to a halt and then for a period after 1968 gypsies were treated self-consciously as a valid motivation of self-help along the new socialist path. But not for long. In 1973 the Rom mass organizations were dissolved which opened the way for a theoretical attitude linking the elimination of ethnicity in the elimination of class. Whichever the theory, decisions have always been made about Roma, never by them. The overall consequence has been paradoxical: a shift towards socio-economic equality and a sharp increase in cultural stress. You pay your money and you lose your choice. Neither Marxism nor bureaucracy are attuned to cultural specificity and a Marxist bureaucracy compounds the insensitivity. Assimilation still means disintegration. The problem is endemic: how to impose or insinuate values and opportunities which the outside world claims to have better or more progressive or less enclosed without destroying the linchpin of identity and respect or the traditional resources and patterns which shape and inform personal existence.

I conclude with a formal curse against linguistic defilement. The misuse of "hopefully" in the qualified symposium is not less *marime, mokod* or *ladj* because ubiquitous. A press calling itself "Academic" should undergo ritual purification for such gross infringement of taste and rectitude. There are many other things which ought to have been ejected: "possessional range", "is conditional by", "fared similar threats". It is the impression that it is gypsy-jargonism that the author responsible for most of these unpleasant expressions does well to remain anonymous. I am surprised incidentally that when Dr Relifsch worked among tinkers in the parish of Blarney he had occasion to visit a personage called the priest-in-charge: "new presbyter but old priest writ large?"

## The limits of liberty

By Winthrop Jordan

**DUNCAN J. MACLEOD:**  
*Slavery, Race and the American Revolution*  
249pp. Cambridge University Press. £5.50 (paperback, £2.25).

With all the bicentennializing of the American Revolution now going on in the United States, it is ironic that a book on the relationship between the American Revolution and slavery and race should be offered by a British author. Perhaps this is just as well, since the outsider will be able to gain a clearer view of matters which are for Americans very close to home.

That is one possibility. Another is that a person really has to live in America in order to appreciate the power of racial thinking there. *Slavery, Race and the American Revolution* at any rate does not offer an interesting and intelligent interpretation of the complicated interrelationships involved.

Duncan J. MacLeod's contention is that the crux of those interrelationships was the inconsistency between slaveholding and the self-conscious ideology of the Revolution. The collision between a burgeoning ideology of freedom and the existence of chattel slavery was, in his view, the centrally causative factor in an admittedly complex process. "The object of this book," he writes, "is to suggest that the Revolution was a crucial stage in the development of the debate over slavery and race; that it promoted a real concern over the nature and significance of slavery; and that out of that concern grew a consciously racist society."

In *White Over Black* I set forth a different view of the matter, and since it required hundreds of pages to deal with the complexities of the subject, I despair of summarizing now. Several comments, however, seem in order. By carrying his story to the Missouri Compromise of 1820, Dr MacLeod is able to deal with the beginnings of positive pro-slavery thought and thereby to strengthen effectively his contention that the institution of slavery was crucial to white assessments of blacks. In dealing with some other matters, he is less convincing. Particularly, the final full chapter, on the "sources of

racism," does a good deal to undercut his own argument.

That chapter discusses sexual fears of blacks, including the well-known view of black women as wretches and lascivious and the concomitant picture of black men as lustful rapists. Fair enough, but the difficulty here is that such views were common long before the American Revolution and the reassessment of slavery which the Revolution brought about.

The same chapter deals with the fear of slave revolts. Once again, these fears long predated the Revolution. These fears certainly were heightened in the 1790s, especially in the wake of the successful revolt in Haiti which helped spark an outbreak of unrest among American slaves. There was a connexion with the American Revolution here—via Paris and also via Southern big-house dining—but this is not the connexion the author has in mind. Finally, the same chapter discusses the rise of "scientific" explanations of negro inferiority during the final quarter of the eighteenth century. These explanations had very little to do with the Revolution; indeed, many of them emanated from Europe and could scarcely have resulted from the folk inconsistency of slavery with the principles of the American Revolution.

A basic difficulty faced by the author is that (in the words of his introduction) "the ground to be covered is by no means virgin soil". Many readers interested in this general area of history will find this something of an understatement. To some extent he has got round this difficulty by fresh research in manuscript sources, though the new material uncovered seems hardly to confirm what is generally known. At the same time, however, he has been led into mistating the views of one recent historian who has dealt with many of these materials. He quotes the historian as saying that "the Revolution was a crucial stage in the development of the debate over slavery and race; that it promoted a real concern over the nature and significance of slavery; and that out of that concern grew a consciously racist society."

Proponents of the cultural view find the matter more complex and the future more problematical. For while we are used to efforts at social engineering, we scarcely have a clue what the cultural view is, let alone its implications. It is perhaps worth pointing out that most educated blacks in the United States are adherents of this latter view. The reasons for their adherence are, as we see them, instructive. They had their own experience with the institution of slavery, and they had their own experience with the line goss, "A nigger with a PhD is still a nigger". Fully as important, they sense in the institutional view of racism, and in some of the proposed remedies, a threat to the very existence of something they value deeply, their own different and autonomous Afro-American culture.

Then too, the basic principles upon which Americans thought their nation had been founded were relevant to the question which an uncertain nationalism posed. Taken in face value, these principles demanded that Negroes participate in freedom equally with other Americans; at the same time, with a critical double-edged implication, they strongly sug-

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**By Julian Moynahan**

Not that he disapproved with every-  
thing. His Dublin "burbs" and *fictus*  
chateaux, the actor "Gabor" Fallon,  
poured the news of his life into  
long letters each month,  
and he was not so "adamant" as  
"Gabor" or "paraph" Greg-  
ory, though the latter under the  
his sanguine scorn in the after-  
the *Silver Tassie* debacle,  
warned him of the loving-kind-  
ness of her consolation diplo-  
matic replies. His aristocratic  
friends, Lady Londonderry,  
and the like, were more  
"favourable" to "jewelled" phan-  
tasy. He noted on George's  
chance, the American drama crit-  
icism whom he became friends during  
a trip in autumn 1934,  
critic Nathan,  
a very tough line of critical chatter-  
box, his master, H. L. Mencken,  
a uniquely privileged to point out  
the "O'Casey's" work  
about giving his head auster-  
ous "correspondence, auster-  
ity or privacy."

O'Casey thought he had occur-

## Narrative strata

The subplot, which she seems to promote to the main plot, is an interpretation of the novel which deals with the main narrative, which deals with experience. In *The Amazing* she takes the state of affinity, pride, aggression, self-dedication, and success, which makes a severe attack on patriarchal marriage, is less central, but would seem, then the uneasy relationship between the Modern Novel and the religious traditions and Dame's Gospel's revolutionary perspective on particularities. Dr Witt seems to favor a bit between taking Dame's Gospel as concerned with unscientific presentation and seeing her as a narrative of the deeper impulse with the Novelist, whom she identifies close to Meredith, and feeling the final impact of the Dame's triumphant

There are two significant "perceptions" of the course of Dr. Will's discussion. One springs from the traditional question of the subplot's precedence, crucial to this argument: it likely to look odd to any admirers of Cervantes, Fielding, and even Morehead. "If . . . there are two subplots in every novel, plot and subplot, the subplot is the more important story of the instance, and then no traditional novel does make, then no reader contemporary with one of these stories, perhaps the most important one." The "perhaps" is behind, as the subplots of novels by *Don Quixote*, *Tom Jones*, *Diana* and their promoted, for example—are dissimilate the main story the subplot experience. The central story of *Don Quixote*, true, is found in the marketplace as a manuscript hard to read and in need of editing, but

The simplification of Meredith's novels is more productive. It usually stresses the interplay of intellectual and moral, while still interpreting the man of fall in the story of the fall. The story of the fall is the interpretation too often given of the rest. It is true that *Diana of the Crossways* is about a critically self-conscious writer. She despises the attempt but envies the success of the modern novelists and naturalists who fall to the seduction of passion and form, intuition and ideas, which Modern Novelists and the modern Gossip debate and fulfill.

But Diana is also a story of a writer's experience; the attempt to write novels is not only a vital impulse to live by herself and for herself, but is threatened by the disavowal of her intelligence from impulse and passion. Her writing is her art, and is more puzzling and more painful than her art. When we are asked to identify with the writer, we are to be free of schemes, conventions, even a novel's literary, can move before the living horse. "The woman's flesh," says the narrator, "refused to answer when we went to it for, and

Some of O'Casey's later plays seem pitiless and excessively "historical." Others aim at a type of "social" farce, like *Devilville* that went out with vaudeville. None have held the stage and become classics like his ever-living irragi-comedies, *Time and the Pavcock* and *The Blasts* and *The Stars*. So Yeats may have been right, although the verdict of history is scarcely in. And no authoritative verdict on the literary case of O'Casey can be reached without taking into account the vast, colourful and contradictory evidence contained in the correspondence, now emerging under Professor Krause's assiduous and knowledgeable editorial control.

[illegible]

Mr. Charles Elliot needs to be placed. Many people have read some of his books, but it is a fair bet that no one alive has read all of them and that few people realize how wide his interests were. He was a poet, a novelist, a biographer, a contemporary and friend of Curzon. He had a fantastic capacity for learning languages and a deep interest in them. Like many Victorian, he combined activity in public life with a love of the book. He was a polymath as well as a polyglot. His first posting in the diplomatic service was to St Petersburg

From 1905 to 1918 he was the first vice-chancellor in turn of Sheffield and Hongkong universities. Already in East Africa his scholarly interests had turned towards Buddhism, and this tendency developed. He travelled in the role

By Edward Playfair

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*Early Gastarbeiter: Turks in a Viennese café in 1817*, by Johann Adam Klein (1792-1875) from the catalogue of his drawings and watercolours in the Nürnberg City Museum. (295pp, with over 200 illustrations. Nürnberg: Hans Carl).

Turkey in Europe follows the tradition of Kluge and Carzou. Eloit's first chapter contains a dialogue with a fictional Vail of Karakevi which is clearly modelled on Kluge's similar one. He has the same light-headed and slightly active subject and a highly individual manner of wit and language. Like *Bothen*, it remains one of the most enjoyable of books, although of no particular literary importance. In subject it is a travel book: his travels (and their dialogue with the Vail) were written up not for their own sake but to illustrate his point, and they are extremely funny. *Turkey in Europe* (one must remember that in his day it included Albania, Macedonia, East Serbia and large parts of the Balkans) is a very good literary work: it is produced

where or he had a poor ear. On the other hand a note on the next page gives the most accessible brief indication within my knowledge of what the Methodists have done since the time of disunity from what interested parties wanted the world to think they talked. He is shaky on some Slavonic etymologies, on the Russian names of Cyril and Methodius, and on the reasons why so many Bosnians became Muslims. I am not judging with hindsight; he would have thought again if he had known of the Muslim League (1888) and Evans (1887) respectively.

lighthouse in Turkey in Europe makes his position clear: there was a great movement in the world towards the imposition of western European ideas; this movement was inevitable and succeeded; the motives ascribed to it, "race, progress, humanity, religion or any thing else that comes handy" were unimportant. There was passion, wisdom and what should happen also between western Europe and Oxford-English ideas. But, it was like some supporters of this position who said "I don't know, I don't know that most of the non-Europeans 'object to Western civilization'." He also knew that his own English version was supposed to be a version for non-Europeans. Five years later, when his ideas had changed, he wrote:

In 1898 I made a journey

East Africa, where he found no contact between the lung and the short term, caused his attitude to develop. If there was one thing which he could not stand, it was slavery. European ideas no matter how beautiful they were, and he was there to ensure it, and he had not been in Turkey, Uganda was a formidable Christian country where there was no place for white man's rule. It was a different kind of land of Kenya, an underpopulated territory which principally needed white settlement and education for the natives. No problems there would be, probably come in a short time as a new country in which native questions will present but little interest." He was a good observer, but so much in the light of his background as a poor poor prophet wherever he went.

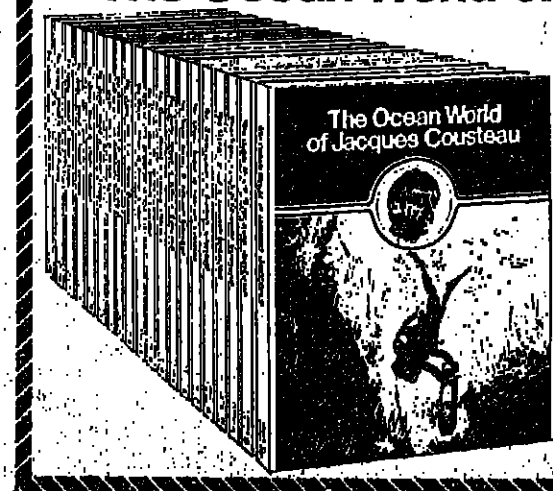
*The East Africa Protectorate* from which this quotation is taken was proconsular in feeling and style. So were the last two chapters of *Turkey in Europe*, written from the point of view of the British Empire, but most of the fun has gone out of it. There is less detachment and much formidable disapprobation for the Turks, with little underlying sympathy, except as regards the Armenians and the Greek and Bulgarian Christians; for the Great Powers, whose futile endeavours had done nothing to restrain the Turks ("Circumstances, however, which no one might as well attempt to dispute") on Irish mob reading to the effect of "Confessions of the sins of most of all for the rival nationalisms of the Balkan politicians were directed their fire against one another and sent Comradism to the dust." These chapters are too long, too willing to forecast the future which did not shape itself to a lasting form till after several more wars. These were enough to clothe the clearest crystal ball, so he cannot but be disappointed that he has not the abolition of the caliphate, the expulsion of the Greeks and the establishment of the Turkish republic as a purely national state, as well as when this happened, to be disappointed that the Turks are unfortunately not more successful on the ground of religion.

By that time his career interests had changed, and so his personal outlook, witness the following quotation from his *Hinduism and Buddhism*:

I cannot share the confidence the superiority of Europeans and their ways which is prevalent in the West... In fact Europe civilization is not satisfying, as Asia can still offer something more attractive to many who are far from Asiatic in spirit.

Lawrence's mind had gone far.

## The Ocean World of



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Vols 1-13 have already been published, the remaining 7 vols. to be published between January and May '76.

**Angus & Robertson**  
2, Fisher Street, London



**By Eric Roll**

The structure of the book is, as one may expect, monolithic, though deceptively so. It is ostensibly chronological, starting with antiquity and ending with the role of monetary policy in coping with the paradox of "stagflation". But it is not simply a history of the evolution of media of exchange, nor of monetary theory, nor yet of monetary policy, though it is more the last named than the others. By the time we are one third of the way through we have traversed the primitive ages, the great inflations of

the sixteenth century, the growth of banking and of central banking, and the American Civil War; and we have seen the rise of the Federal Reserve System at the beginning of this century, the "inecapable system" as Professor Galtbrath calls it, tongue in cheek. The rest of the tale, to be sure, is a history of the failure of monetary policy since the First World War.

This is, of course, where Professor Galtbrath's interest really lies. It is no good reproaching him that he has not written a history of the world, but that he has written a history of the masses of unprepared doctoral theses on the Spanish depression, or that the account of the forms which money may have taken in the ancient world or in the still extant primitive tribes is incomplete; perhaps even that the accounts of the crises of 1873 or 1897 are so summary as to be misleading. These criticisms are, however, well-founded, for the knowledge in these matters and the notorious partiality of many historians, but by no means certain, that the world is not the subject of these one hundred pages.

**By D. G. Williams**

The concern is with political parties, general elections, central and local government, the civil service, public corporations, the police (and police powers), the judiciary, the House of Parliament, parliamentary privilege, politics and the mass media, governmental liability, administrative law, and (almost as an

But it would be wrong to question too closely the selection of topics or the choice of detail (such as Lord Denning's school background) in the constitution. The constitutional lawyers of the 1950s, like any other group of scholars, have an intense individuality. But a new contribution to the literature of constitutional law is sought. The authors have brought to their task the fruits of observation and a consistent anxiety to present a balanced interpretation of such controversial subjects as political hours, election expenditure, continuing emergency, loyalty checks in the civil service, the law of arrest, official secrets, and the House of Lords. They deal with much specific detail about the law and the inclusion of Kilbrandon and Spence. Rights—how they identify the urgent and unresolved problems of government—government-nationalized industries, the search, complaints against the police, pickers and strikers, the law of prosecutions, public local authorities, the power of court, and finally other areas of constitutional law. They demonstrate effectively the need to recognize the interaction of law and government on an up-to-date basis.

A substantial portion of this account is devoted to Keynes, and to the spread and acceptance of Keynesian ideas of economic management, particularly during the years 1948 to 1967, which "may well be celebrated by historians as the most benign era in the history of the industrial economy, as also of economics"—the latter, in the shape of the "New Economics"

If it is in the last ten pages, the "After-Word", that we reach the point where the speaker says that before was the hors d'oeuvre that went to Professor Galbraith, having come to the view that the "impulses" could be so things "themselves" be so to show how. He lists six "impulses" that will shape monetary policy, indeed economic policy in general, and these are then restated very baldly without those qualifications which even Professor Galbraith might, in practice, admit. They are, first, to eschew the use of monetary policy in the record is adverse. Second, the national budget must continue to play the central role but means must be found to make it more effective in stabilizing aggregate demand. Expenditure and taxes should be determined on the basis of a careful balance of social and economic considerations, thereafter increases and decreases in

It is ensy, even if one is not moved by that mixture of rigidity and jealousy that is so often characteristic of the writer to find inadequacies and weak spots in the book. The climax of policy recommendations, for example, is tantalizingly brief. The deeper causes for the new scepticism over Keynesian economic management are only touched upon. The war has already so evident in many of our days, that those most anxious to preserve private enterprise and capitalism are often blind to the best designed and policies that have been devised. The subject, it is stated, but not, as one would wish, examined in detail. But these are trivial blemishes. I can think of no single book on this subject that would give so immediate and so penetrating an insight into a subject which is not only naturally difficult, but which has also been unnecessarily complicated by the "experts." That it is written with Professor Gairbath's usual wit and good sense does not seem to be said. Parts of it are a sheer masterpiece, and are, in their vivacity and eloquence, highly reminiscent of what is to me, if not his most important, certainly his most delightful book, *The*

By W. T. Newlyn

The elements of integration herited included: a common market; a common currency; and common services comprising railways, airways, postal services, customs, excise, income tax and some important regional research undertakings. Administered by the East African Common Services Organization, the policy was vested in the "Authority": initially the principal ministers of the three countries and, after independence, the three heads

Although it could not be shown that either Tanzania or Uganda actually lost from the common market, the gains were certainly very unevenly distributed between the two countries. Kenya, Uganda, and Tanzania.

Because the undoubtedly overgain from the common market was not conclusively seen to be positive for Tanzania and Uganda in a short run, the strains and stresses grew, and, as a result, the trend disintegration stemmed from the initiative on the part of Julius Nyerere of Tanzania for a move to political integration. Indeed, in June 1964 the three heads of state declared their intention to federate. The problem never materialized partly because Tanzania to implement a long-pending plan to introduce its own currency and set up a separate central bank. Instead of participating in the establishment of a East African central bank, the Tanzanian government was about to advise the other two countries followed and separate

In the opinion of this reviewer (also a participant researcher) the major cause was the development described by Mr Hazlewood in his section on unsettled problems namely the development of state intervention in the country which was basically inconsistent with the measures prescribed by the Phillips Commission which were based on the assumption of free-market mechanisms. Mr Hazlewood is undoubtedly correct in concluding that any review of integration of the private thorough review of the whole relationship, powerful and backed by political will, for the advantages of integration to survive.

**By Peter Odell**

**Le Nouvel Enjeu Pétrolier**, of which *The New Oil Stakes* is an English translation, was published in 1973. The difference, however, between the dates of the French original and the English translation is critical in reviewing the book, for by now Jean-Marie Chevallier's interpretation of the oil industry has been well and truly out of date. The book is not the book essentially to describe, interpret and explain an earlier important set of developments in the oil world: the 1970-72 coalescence of the interests of the main oil-producing countries, the major international oil companies and the United States. Their cooperation was to enable them to appropriate jointly the considerable "economic rent" which could be earned out of producing the very lowest oil costs in the Middle East and other parts of the OPEC world. Had such a cooperative venture between the three interested parties involved formed the basis of a strategy for oil over the next decade, so, too, had Mr Chevallier's book been a useful one in enabling us to understand what was happening. Unfortunately for the Western world—and for this book—this strategy did not survive the oil price hike of the mid-1970s. In 1973 because of the problems it concerned, the countries producing and exporting oil, working together as OPEC, decided to go it alone in exercising power in the world oil system. This left the countries of the Western world with the choice of accepting any change—their loss of control over the supply and price of oil and the consequent danger that those nations to which this control was no longer available to determine whether or not to survive as systems. The OPEC cartels poses no less than three threats: first, the whole question of the continuing oil supplies essential to the continued economic growth of the Western world's consumers; second, the likelihood that rising oil prices will continually fuel inflation and make the fiscal system uncontrolled; and third, the possibility that the flow of funds to the oil-producing countries will tend to undermine the Western world's monetary system. Current national

The depth and breadth of the case study reflects the "Frenchness" of the book rather than Algeria's importance in the world oil power-game. Indeed, the main reason to be learnt from Algeria is that Chevalier does not mention: the special relationship between Algerian special relationship to work in a situation in which Algeria had neither economic nor political motivations to make it work. These motivations are now present on the side of the oil-producing countries in general in regard to the oil situation in Western Europe as a whole which now seeks a special relationship with them. This French-inspired policy for the European reaction to the success of OPEC seems unlikely to produce any guaranteed supplies of oil for Europe.

M Chevallier wrote his book too long ago to take effective account of Western Europe's energy resources in the form of massive quantities of North Sea oil and gas (partly because the oil companies concerned did not choose to say very much about them up to 1973 so that M Chevallier—like most other people—was inadequately informed about them). However, the general arguments about the need for national control over resources and for their wise use are particularly relevant in respect of the North Sea oil debate on the issues involved, would be better informed if more people were aware of the kind of analysis of the world oil stakes with which M Chevallier is

By P. C. J. AVER

Dr Slinger's name will be well known to anyone with even a passing acquaintance with development studies, for his past, and the reason for his presence in Paris, is a fundamental impact on thought in the past twenty-five years. He has always been concerned with the relationship between developed and developing countries and, like many others, views this relationship as inherently biased in favour of the richer countries. In his more recent work he has concentrated on the role of Western-dominated science and technology in causing and exacerbating the economic and social problems of the Third World.

Not surprisingly, perhaps, Slinger is very much in favour of aid and of increasing its amount although he is aware of the problems created by it. He seems to be much too optimistic about the future of the country.

While there is much here to provoke disagreement, Dr Singer rarely fails to be stimulating. The collection is worth reading as a study of the evolution of ideas of an urban scholarly humanitarian who has been active and influential in development studies for over a quarter of a century.

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# Roots of the European idea

By Donald Bullough

FRIEDRICH HEER:  
Charlemagne and his World  
272pp. Weidenfeld and Nicolson.  
£5.25.

Early critics of the European Community, unaware of the problems of imported kangaroo meat, indifferent to the price of butter and not yet swamped by a wise lake, dismissed it as a nostalgic return to the Empire of Charlemagne. Its most distinguished advocates, on the other hand, found encouragement in the deep historical roots of their own and their countries' response to the political and economic problems of post-war western Europe.

If there is some recognizable historical unity in European culture and the European polity, certainly the Carolingian period has a better claim than most to have laid its foundations, when the conflict between "Roman" and "German" was temporarily suspended and the Mediterranean region played only a secondary role. This inheritance, we must, however, remind ourselves, crosses Europe's present ideological divide. Moreover, the original unitary political base was as much the result of expansionist wars and the imposition of an originally unwanted alien rule on non-Franks as have been later attempts to unify Europe under a single ruler. Such rulers' aspirations and actions have usually earned them the title of emperor, while making their objects of national pride.

The British Isles' links with Carolingian France are a historical theme: both were contributors, and ultimately the joint legacies, of through several different lines of descent, the joint legacies, too (more than is generally acknowledged), of some of its institutional forms. Charlemagne can never be the living presence on this side of the North Sea and Channel that history and myth make him in the lands of the "Six". The sites and vineyards of great houses, whose capacity to survive modern revolutions and wars is not their

least remarkable feature, were commonly given to the ancestors of their present owners by Charlemagne, as viewers of television's *A Place in Europe* are now aware, although scholars may be less sure: graves of men seven feet tall, who were clearly Charlemagne's paladins, have been unearthed near a church in south-west France; until recently there were old men in north-west Italy who could lead one along the paths used by Charlemagne's armies to bypass the Lombard defences in 773; and the national anthem of Andorra, in a region whose religious orthodoxy was vigorously combated by the same monarch's religious advisers, acclaims "Charlemagne our Father, who saved us from the Moors". Yet paradoxically, if Aachen is the city where Charlemagne is most naturally confused with (and the language of confusion is, of course, no accident), Vienna surely is the place which in modern times has found greatest inspiration in the Carolingian heritage, and where even in its sadder, post-Habsburg, days the sense of continuity

—albeit through translation—can be most strongly felt. Friedrich Heer's own Viennese culture, his previous writings and the lavish and excellent illustrations in his new book, some of them "old" and art objects likely to be familiar only to specialists, prepare us for another account of the Carolingian period centred on its artistic, literary and educational achievements and on emperorship. In fact the book is the text of *Charlemagne and his World* is significantly different from both Heinrich Fichtenau's *The Carolingian Empire* and my own *The Age of Charlemagne*. A chapter on "Permanent War" is followed by others which cover particular campaigns, "the crucial events of the reign", making all other achievements possible. The control, effective or otherwise, of the original and annexed territories is considered. "The rule of the nobles" is a good title but a disappointing chapter, which shows little awareness of the simple modern literature on Frankish magnate families and the ways in

which they were used by the Carolingian monarchs. Three chapters deal with exploitation of the land, the way of life of its cultivators and the Carolingian economy as a whole: lacking the penetration and synthesizing qualities of the comparable sections of Georges Duby's *Peasants and Warriors*, they none the less provide a workmanlike introduction to the material and social substructure of both armies and artists.

The three awkwardly divided chapters on the cultural history of the period are the major disappointment. They include a few good passages, such as that on the place in the Carolingian church; although what is one to make of the statement that "cult music... was little influenced by sensible abstraction"? Other than that (like the general translation via French and not from the original German?) An almost total disregard for the great chronological precision achieved by the scholarship of the 1950s and

1960s makes it impossible to appreciate the nature or the scale of the changes that took place between 750 and 820 AD in script, art, texts, capital and texts read. Many of Professor Heer's most categorical statements on these topics are either unsupported by surviving evidence or just plain wrong, and some would be better in an undergraduate essay.

Anyone who has attempted to write a readable book on a theme as broad as *Charlemagne and his World* (perhaps even one with a very similar scope) and had it often translated will know that it is often easier to write a heavily footnoted monograph and get nearly everything right. But a justifiable pride in the style and quality of presentation, which should earn a book a wide readership, increases rather than diminishes the obligation of the scholar not to give renewed currency to old misconceptions or to initiate new ones. It is scholarship, not Charlemagne, that is diminished by inaccuracy. That a fuller understanding of the Carolingian achievement is as relevant to late-twentieth-century supra-nationalism as it was to nineteenth-century nationalism is made plain by Professor Heer.

while his reign is correctly stated to have lasted until 1382 on page 87. Nearer home and in time Professor Myers is mistaken in believing that in the early eleventh century "the British Parliament could with... ease impose extra tariffs or excise if the government deemed them necessary". This was not the case of Sir Robert Walpole when he had to abandon the Excise Bill in 1733. It is disturbing to find Professor Myers ignoring important recent specialized works. Thus he still speaks of members of the eighteenth-century French parlements as a recently ennobled group while in fact we now know that in Brittany and several other provinces they were predominantly descendants of the old nobility.

If a comparison is made with an outstanding recent textbook like Pierre Gauthier's *L'Ancien Régime*, which in part covers the same ground, then Professor Myers' book does provide some relevant facts and mostly gets them right but the features that make M. Gauthier's book so exciting are virtually absent. These features include the sense of historical research, the avoidance of anachronism, the posing of vital questions and constant attempts to describe what men were really doing and thinking.

As one would expect of a book published by Thames and Hudson the illustrations are numerous and often interesting, though their value is diminished by the absence of all mention of what they are or where they come from. And what is the meaning of the presence of a large number of ladies in the picture of the Estates of Burgundy on pages 72-3?

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## Assemblies in order

By E. B. Fryde

A. R. MYERS:  
Parliaments and Estates in Europe  
to 1789  
180pp. Including 79 Illustrations.  
Thames and Hudson. £3.50 (paperback, £1.50).

The fundamental assumption of *Parliaments and Estates in Europe* to 1789 is that western and central European societies were unique in evolving, from the late twelfth century onwards, a variety of public assemblies. These assemblies came to represent the different orders of society, clergy, nobles, towns, and sometimes even the richer non-noble landowners. A. R. Myers tries to discern some common pattern, or at least a number of intelligible patterns, in the growth, stagnation and collapse of the assemblies of the ancient régime.

The fundamental flaw of the whole work is his failure to ponder deeply the uses and the limitations of the comparative method. The comparative treatment of institutions is likely to be most rewarding when it highlights the divergences between similar institutions in different countries and thus opens up inquiries into the causes of these contrasts. The chief gain lies then in the deepening of our understanding of each particular institution and of the society that produced it, but it is well-informed interest in each particular set of circumstances. Such an approach is largely lacking in this book, where the most disparate assemblies are lumped together and examined in an excessively cursory fashion.

In exploring the reasons why no unified Estates-General comprising delegates from the whole of France appeared before 1484 Professor Myers might have discovered that the dialects spoken in the south of France (Langue d'Oc) were, as late as 1410, unintelligible to Franciscans brought up in northern dialects, like the future King Louis XI. One of the decisive periods in the fortunes of the assemblies occurred during the first half of the reign of Charles VII when, for the only time in French history, that monarch was forced to depend almost continually on financial grants by the Estates-General. In 1439 he was able to resume his direct royal taxation because, after the defection of the Burgundians to his side and the recapture of Paris from the English in 1436-37, he felt strong enough to reestablish a reformed and permanent royal army financed out of an annual direct tax. The nobles were exempted from this *casse* and were therefore prepared to condone its levy down to 1789. All

that Professor Myers cares to tell us is that "after nineteen years of effort" Charles "abandoned the use of large representative assemblies" and that "after 1440 Charles gave up the attempt to tax to taxation". The details explaining the change in Charles's position are passed over in silence and even the title is nowhere mentioned.

Similarly, there is no attempt to explain the terrible upheavals through which the Burgundian state passed in the reign of Charles the Rash (1467-77) which left an indelible mark on the Estates-General of the Netherlands. There are places where enigmatic glimpses of strange happenings leave the reader tantalizingly puzzled. When in 1287 the king of Aragon undertook not to kill any noble or representative in the Cortes?

All these examples are derived from the later Middle Ages, the author's own special period. There are strange lapses when he deals with more unfamiliar times and places. We are told that "in the thirteenth century the French empire developed in the Frankish empire first of the institutions of feudalism". That misses out the thirteenth century when feudal arrangements were first introduced by the early Carolingians. Also, there was no Frankish empire in the tenth century. Another example of error is where Professor Myers speaks of the enrichment of Polish peasants by the export of corn to western Europe in the period before the fourteenth century. This understates that traffic by at least a hundred years. Perhaps King Louis of Hungary explained why King Louis of Hungary is made to die in 1370 on page 85.

Graf, Heinrich Aldagrevier, Virgil Solis and Etienne Delaune, the magnificent sword, dagger, firearms and armours have miraculously survived the ravages of time and are still in their original splendour. Yet few of these treasures have been seriously studied by art or arms historians, nor have they been given their right place in the post-Second World War rash of publications. In fact only Eric Hobsbawm's *Age of the Machine* (1923) and von Seiditz's *Die Kunst in Dresden* (Dresden, 1920-22) have ever given them any publicity.

Princely Arms and Armour, the present director of the museum, at last gives us (in English) not only a general account of the collection but also a series of catalogues of 183 outstanding pieces. These are divided into five groups: defensive arms, edged weapons, firearms, hunting weapons and ornamental weapons. This catalogue of each section is needed by a general history of arms. The entries provide much welcome information although there are few notes on the makers or on contemporary

## Arms and the embellisher

By H. L. Blackmore

JOHANNES SCHÜBEL:  
Princely Arms and Armour  
A Selection from the Dresden Collection  
Translated by M. O. A. Stanton  
Photographs by Jürgen Karpinski  
Preface by Claude Biral  
255pp including 183 illustrations.  
Barrie and Jenkins. £15.

One of the three great dynastic armories of the world, that of the Electors and Kings of Saxony, has remained virtually intact but has been comparatively unknown to the Historisches Museum, Dresden. In it are to be found some of the finest examples of decorated arms and armour ever produced by the steel chisellers, wood-carvers, engravers, goldsmiths and jewellers of the sixteenth, seventeenth and eighteenth centuries. Made for pageantry and sport rather than for war and based on the designs of great artists as Hans Rotten, Albrecht Dürer, Urs

Graf, Heinrich Aldagrevier, Virgil Solis and Etienne Delaune, the magnificent sword, dagger, firearms and armours have miraculously survived the ravages of time and are still in their original splendour. Yet few of these treasures have been seriously studied by art or arms historians, nor have they been given their right place in the post-Second World War rash of publications. In fact only Eric Hobsbawm's *Age of the Machine* (1923) and von Seiditz's *Die Kunst in Dresden* (Dresden, 1920-22) have ever given them any publicity.

Princely Arms and Armour, the present director of the museum, at last gives us (in English) not only a general account of the collection but also a series of catalogues of 183 outstanding pieces. These are divided into five groups: defensive arms, edged weapons, firearms, hunting weapons and ornamental weapons. This catalogue of each section is needed by a general history of arms. The entries provide much welcome information although there are few notes on the makers or on contemporary

## free university amsterdam

Faculty of Social Sciences, Dept. of Pedagogic and Andragogic Sciences, Sub-department of Andragology and Social Pedagogy.

Applications are invited for the post of

### reader in social pedagogy

The appointed would be expected to supervise the work in the section of Social Pedagogy in cooperation with the staff of the sub-department. He would be required to teach courses in Social Pedagogy, mainly to post-graduate students, and would be expected to be involved in the development of the sub-department, both with regard to teaching and research, which is to relate to fieldwork. He would also be required to participate in planning and administration procedures.

Candidates should hold a doctorate in Social Sciences and have experience in youthwork and juvenile counselling. They should have a thorough general knowledge of the ecologic sciences, and a detailed knowledge of Social Pedagogy, including different orientations in the field of social sciences.

Candidates are expected to agree with the christian charter of the Free University.

Applications and recommendations of suitable candidates should be sent to the chairperson of the appointments committee, Professor Dr. W. F. van Stegeren, Dept. of Pedagogic and Andragogic Sciences, De Lairestraat 142, Amsterdam, The Netherlands. Tel.: 020 - 79 30 31.

Further particulars may be obtained from Drs. J. L. Hazekamp, junior lecturer in the sub. dept. of Andragology and Social Pedagogy, De Lairestraat 142, Amsterdam, The Netherlands. Tel.: 020 - 79 30 31.

Detailed applications, including a curriculum vitae and a list of publications (quoting ref. 622-3205) should be sent to the Hoofdafdeling Personeelszaken, De Boelelaan 1105, postbox 7161, Amsterdam.

## leiden

At the UNIVERSITY of LEIDEN applications are invited for the post of

### READER

In Aramaic Language and Literature.

A preference will be given to candidates who have spent time in Syria.

Further details of the post may be obtained from Professor J. Hofjizer, Repenburg 108, Leiden, The Netherlands.

Applications, accompanied by a curriculum vitae, a list of publications, and a statement of current research interests, should be addressed to the Secretary of the Appointments Committee, Dr. G. H. Schokker, o/o Instituut Kern, Leiden, Postbus 933, Leiden, The Netherlands, within one month of the publication of this advertisement.

The Committee will at the same time be glad to receive communications from others drawing their attention to suitable candidates.

## HAMILTON COLLEGE OF EDUCATION

Applications are invited for the following post:

### ASSISTANT LIBRARIAN

The post will involve mainly classification and cataloguing duties and assisting with library instruction and the Readers Advisory Service. This would be a suitable post for a recently-qualified person wishing to gain experience in a college library. Applicants should have completed Part II of the Library Association examination or its equivalent.

Salary Scale £2,922-£3,282. Further information and application forms may be obtained from the College Secretary with whom completed application forms must be lodged not later than Friday, 16th January, 1976.

College of Education, Ballyvaughan Road, Hengill, Co. Kerry.



## Crown Agents

BOTSWANA

### LIBRARIAN/SENIOR LIBRARIAN

The Botswana National Library Service requires a Librarian to work at either the Library Headquarters in the capital Gaborone (possibly in charge of a section) or at a branch library (probably in full charge).

If you have a recognised professional qualification with at least 2 years post qualification service in the grade of Assistant Librarian, or equivalent, preferably in public or county library, then why not consider the rewards to be gained from an interesting new experience in a different environment?

Starting salary will be in a scale equivalent to £3,154 to £3,567. This includes a substantial and normally TAX FREE allowance paid under Botswana's overseas aid programme. The remainder attracts a 25 per cent TAX FREE gratuity. Benefits will include paid passages and generous paid leave plus the possibility of a car loan of £900 and an appointment grant of £300. For application forms and further particulars write to Crown Agents, Appointment Division, 4 Millbank, London SW1P 3JD, quoting reference MC/1189/TP.



## Buckinghamshire County Council

### 1. Children's Librarian, Bletchley

A.P. 3 £2,922-£3,282 p.a.

### 2. Librarian, Haddenham

A.P. 3 £2,922-£3,282 p.a.

Minimum Requirement: Chartered Librarian. NJC Conditions of Service. Successful candidate subject to medical examination. Removal expenses of up to £150 and Lodging Allowance of £8 per week pending removal. Applications (no forms) together with the names and addresses of two referees to the County Librarian, County Hall, Aylesbury, to be received by the 16th January, 1976, from whom further details may be obtained.



## ISLE OF WIGHT COUNTY COUNCIL

Cultural Services Department  
(Director: L. J. Mitchell, B.A., F.I.A.)  
COUNTY LIBRARY SERVICE

### Schools/Children's Librarian (Readvertisement)

Salary £2,127-£3,282

(Starting salary depending on qualification and experience)

Applicants should preferably be Chartered Librarians with experience in schools library work or a similar field. The person appointed will be engaged primarily in duties within the Ryde High School Library (purpose built to serve 1,010 pupils and staff) but will be responsible to the County Schools and Children's Librarian for certain other specific duties during school holiday periods.

The Council offers a generous scheme of removal expenditure reimbursement (up to £500) and may be able to offer temporary accommodation.

Application forms and Job Descriptions from Personnel Officer, County Hall, Newport.

Closing date: 12th January, 1976.

## MANCHESTER BUSINESS SCHOOL

### Senior Library Assistant

Applications are invited for the post of Senior Library Assistant in the Manchester Business School Library. The successful candidate will be responsible for the day-to-day running of the library and will be expected to assist in the development of the library service.

Applicants should have a minimum of two years' experience in a library or information service. Applications should be sent to the Librarian, Manchester Business School, Booth Street West, Manchester M13 9PL, to be received by 16th January 1976.

## ASSISTANT LIBRARIAN

required for Members Library of Institute of Chartered Accountants in England and Wales.

Candidates should be qualified Librarians with some experience in related Special Library.

Duties will include Reference Work, Cataloguing, and Control of Circulation.

Salary in the region of £2,800 L.V.'s 3 week's holiday Hours 9.30 am-6 pm

Please apply in writing to:  
Mrs. Margaret Ware,  
INSTITUTE OF

CHARTERED ACCOUNTANTS  
Chartered Accountants Hall,  
11 Copthall Avenue, London, E.C.2.

## IRELAND

### County Librarian

Leitrim Co Council

Salary: £3,869 to £4,869. Essential: (a) Qualification in Library Work (b) Experience of Library Work (c) Knowledge of Irish. Age Limits: 25-45 years.

Application forms and further particulars from: Secretary, Local Authorities' Appointments Commission, 1 Lower Grand Canal Street, Dublin 2. Latest date for receiving completed application forms: 29th January 1976.